The Bombay Guardian.

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WEEKLY REVIEW.

—THE agitation in Bombay against the proposed departure of the English Mail on Sundays is universal and unanimous. The Parsee community speak out through the editor of the *Indian Spectator*, and say—

The hurry and flurry of life is growing so fast that a weekly recess of at least twenty-four hours has become not a blessing so much as an absolute necessity. Indeed, even with this time-hallowed rest, people engaged in work find it hard to escape catching new and distressing disorders. What would it be if even this hebdominal break in worry ceases, as it must if the mail day is fixed for Sunday, and practically men must go on working continually without it ?

All the Roman Catholic priests in Bombay denounced the scheme on Sunday last and invited their congregations to sign petitions against it, and petitions were also numerously signed in the Protestant places of worship on the same day.

—IT is rumoured that Sir Wilfred Lawson is likely to visit India in the interests of the Temperance crusade during the ensuing cold season. Probably also, large numbers of well-to-do Britishers will come to these shores next winter, intent on pleasure and not reform, having their attention drawn hither by the visit of Prince Albert Victor. The London correspondent of a Bengal contemporary says that "the object of the Prince's visit being strictly educational, festivities on a large scale would be out of place, even if on other grounds they were not undesirable." It is much to be desired that Prince Albert Victor should leave behind him a better record of his visit than his father did.

—THE *Methodist Times*, in the latest issue to hand says of the *finale* of the "Friend of Missions" controversy—

Two things, and two only, are urgently necessary just now—first, that our brethren in India should be fully reassured of our trust and love; and secondly, that we should without delay add £20,000 a year to the income of the Missionary Society. This will be a substantial evidence that their brethren at home think no evil of them. The revival of trade and the bountiful harvest will enable our people to present that peace-offering without any excessive effort. We are ready to co-operate with all our might.

The editor again strongly insists that systems and not persons have been, and still are, the object of attack. He looks forward to a gradual but certain change in the policy of the Wesleyan Missionary Society in India, in the directions indicated by Dr. Lunn and himself. In the meantime, he will support the Society to the utmost extent in his power. His £20,000 scheme is no hollow promise. Mr. Hughes is a prince amongst collectors, and where ordinary appellants with difficulty obtain hundreds, he with facility, obtains thousands.

—"THE announcement," says the *Indian Christian Herald*, "that the Assam coolie question was under the consideration of the Government of India, had raised expectation in the public mind. The upshot of the consideration is the disappointing declaration that there is reason to suspect that the alleged malpractices are exaggerated or unfounded, and that there is no case for special legislation. This style of reply to popular demand is fast getting stereotyped." The official papers state that no immediate action is likely to be taken with regard to the coolie question, and that the Bill will probably not come on *until the cold season of next year !* This position of things is eminently unsatisfactory, as there is good reason to believe that serious malpractices exist in the recruiting of coolie labourers for Assam.

—A GOOD example of the right kind of holiday-making was given on the English Bank holiday, August 5th, when the "London Mission Band" of Wesleyan Methodists, 800 strong, left St. Pancras station by a special train in the morning to spend the day in special meetings at Luton. They were met at Luton station by a crowd of friends not less than a thousand in number, who welcomed them with a brass band. The party then marched in procession to the large old-fashioned Methodist chapel, which seats a thousand persons. Every corner of the building was crowded, and the Rev. Mark Guy Pearse delivered an earnest address on "Consecration." After luncheon the visitors marched to the Moor, where thousands of people soon gathered to listen to the Gospel. The preachers spoke from waggons in different parts of the Moor. After tea a mass meeting was held in the market-place, followed by three large meetings attended by an aggregate of 3,000 people. These meetings afterwards resolved themselves into love-feasts, which brought the happy and successful day to a close. Mr. Nix, the promoter of the scheme, said that he had noticed that on the days before Bank Holiday the publicans got everything ready for a grand day. Meanwhile he went to the churches and chapels, and found they were all closed. He decided that this must not be, and was led by the Spirit of God to organise their present undertaking. He intends to secure the Crystal Palace at a not far distant date, and gather together half a million of the youth of London.

—THE last meeting of the Keswick Convention was a missionary one, and the interest felt was manifested by the numbers which crowded the tent. In the opening prayer, the Rev. F. B. Meyer pleaded that the coming year might be marked by a great outpouring of the Holy Ghost in all parts of the world. Then followed addresses from missionaries from various quarters of the globe. The Rev. John Wilkinson spoke of Gospel work among the Jews, and stated that within the last few days, word has come that the remainder of 50,000 copies of the Hebrew New Testament have been given out in Russia. One copy has brought a whole family to the saving knowledge of the Lord Jesus Christ.

—THE Rev. H. E. Perkins, of Amritsar, Miss Bernard, of Poona ; Miss Asquith, of Tinnevelly, and others, spoke at this meeting of the work in this country. The latter especially pleaded that more should be done for the little girls of India before they reach the age of being shut up in the Zenanas. She told of one who said "I'm Jesus' little girl, He died for me." Those who have learned this in their early years can never grow into the heathen mothers that they would otherwise be. The Rev. John Fordyce, late of Simla, mentioned the work of the Anglo-Indian Evangelisation Society, and the need that there is for more Christian effort among the English speaking people in India. He asked for gifted young men who would volunteer to visit among the Europeans and Eurasians in India in the name of Christ. Other speakers from China and Africa urged the pressing claims of the countries and stations from which they had come, one mentioning the fact that while many parts of the East-end of London are regularly visited "three deep," there are multitudes in China without the faintest streak of Gospel light. Two immense provinces are without a single Protestant missionary. Surely these earnest appeals will not be without practical result in the going forth of new missionaries to foreign lands.

—MR. STANLEY P. SMITH, one of the celebrated band of Cambridge University men who went as Missionaries to China, writes thus to the *Banner of Asia* for September, from Lu-ch'eng hsien, Shan-si, North China ; "God be praised for your glorious paper. Few things have moved me so much as the perusal of the January and February numbers. In these parts opium work is well-nigh a necessary part of missionary operations. The women here in this part of Shan-si smoke as badly as the men. They say that 9 in every 10 of adults smoke. I would put it at a lower figure, 7 in every 10, and this of both sexes. It is hard indeed to exaggerate the evils directly and indirectly caused by the importation of British opium into China. I have an opium refuge here for men, and my wife for women, and we are looking to God ere long to let us open refuges in other places. . . . . The God of holiness, truth, and justice, prosper you and your paper !"

—A RELIGIOUS contemporary has been sneering at "emotional religion." Those who sneer at emotional religion, sneer at Jesus Christ, who "in an agony prayed more earnestly" (Luke xxii. 44). They sneer at Paul who "joyed and rejoiced" (Phil. ii. 17). They sneer at Peter, who "rejoiced with joy unspeakable and full of glory" (1st Pet. i. 8). They sneer at John who "rejoiced greatly" (2nd John 4 ; 3rd

John 3). They sneer at Jude who lived in the presence of Christ's glory, with "exceeding joy" (Jude 24). They sneer at James who was joyful even in the midst of trial (James i. 2). They sneer at the "emotional" Old Testament saints. They sneer at David who danced with joy when the ark of the Lord was gloriously brought back from amongst the Philistines (2nd Sam. vi. 14). They sneer at Moses, whose face shone through his close communion with God (see Ex. xxxiv. 29, 30; 2nd Cor. iii. 9, 7). They sneer at Isaiah who "cried aloud" and "shouted" at the greatness of the Holy One of Israel (Isa. xii. 6). They sneer at Jeremiah who wished that his head were waters and his eyes a fountain of tears that he might weep day and night for the slain of the daughter of his people (Jer. ix. 1, 24). They sneer at Daniel who mourned, and wept, and prayed, and prostrated himself before God for three whole weeks, on account of the sins of his nation (See Dan. x). And what more shall we say, for the time would fail us to tell of Booth and Moody, and Wesley and George Fox and Martin Luther, and hosts of other "emotional religionists" who knew how to "rejoice with exceeding joy" in the Lord, and to weep and be sad and agonize in prayer at the world's sin. We are afraid that those who sneer at "emotional" religion are not much use in this sin-stricken world. The Bible leaves no room to doubt that there will be a large amount of emotional religion in heaven.

—THE Bill for the Protection of Children, recently mentioned in our columns, which had passed the House of Commons and was drawing forth much protest from theatre-managers because it excluded children from the stage, has been so mutilated in the House of Lords as to be valueless as far as the poor little child-actors are concerned. The *Rock* says:

Lord Dunraven brought forward an amendment making it lawful to a Court of Summary Jurisdiction to grant permission to children to be employed in licensed places of public entertainment, on being satisfied of their fitness, and that proper provision had been made to secure their health aud kind treatment. Lord Herschell moved words limiting Lord Dunraven's amendment to children above seven years of age. This and a further alteration of the amendment, substituting the stipendiary magistrate or Court of Petty Sessions in England, and the Sheriff in Scotland, for a Court of Summary Jurisdiction were agreed to; and the proviso was carried by 31 to 24.

We understand that a special effort was made to secure the attendance of the Bishops on the evening of discussing the Bill in order to defeat the proposed amendment. But only two were found in their places. Of these, one read the prayers and quickly left the house, and the Archbishop of Canterbury was the only one who lifted his voice in protest against the amendment, and cast his vote on the other side.

—THE *New York Times*, to its credit be it spoken, gave no report whatever of a recent exhibition of brute force in that city known as the Sullivan-Kilrain prize fight. Upon this the *Union Signal*, the prohibition paper "composed and conducted entirely by women," offers its hearty thanks to the editor for the disapproval he has shown by his silence.

—A CONTEMPORARY remarking upon the Report of the Bengal Sanitary Commissioner, to the effect that nearly twenty-two out of the sixty-six millions of Bengal suffered from fever last year, and that 72 per cent of the death-rate of the province was due to the same cause, says,

Fever is an introduction to, or an accompaniment of, some other ailment. If every case of death from fever were examined, we should not be surprised to find that it was not fever alone of which the patient died, but of something which it caused or sprang from.

There is a deep truth underlying these remarks. The filthy temple-worship, and the Government drink-shops, the licensed opium dens, luxurious living, the malaria from uncultivated and undrained land, which is uncultivated and undrained because the inhabitants are not sufficiently industrious to do it, and many other similar and preventible reasons, account for the great mass of this enormous prevalence of fever. A Pentecostal wave of God's Salvation in the hearts of the people of Bengal, as well as other parts of India, would sweep away a large proportion, if not all, of this fever plague. The promises of God are, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians [type of the unconverted]: for I am the Lord that healeth thee," and "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover He will bring upon thee all the diseases of Egypt [type of the unconverted state], which thou wast afraid of; and they shall cleave unto thee." (See Ex. xv. 26, and Deut. xxviii. 58-60).

—WE learn from a contemporary that a girl of fourteen or fifteen years has been sent to jail by the subordinate Judge of Poona for refusing to live with her husband on the ground that he has illtreated her. The girl has been imprisoned since the 19th ult., and efforts are being made to secure legal protection for her under the existing law.

—WE are sorry to see in the English *War Cry* that Commissioner Tucker, of the Salvation Army, is very ill, suffering from an attack of dysentery, just as he was commencing to recover from an attack of supposed suppressed small-pox. He is at present in London.

—IT is the fashion in many quarters now-a-days, to be tolerant of the Church of Rome, and to say that the days of persecution are gone by. That they are not gone by for ever, but only where the power of Rome is gone, is shown by the following cases just published by the Secretaries of the Evangelical Alliance, of persecution and intolerance directed against Protestant Christians in Portugal and Spain:—

A poor man, a Protestant of Ilhavo, was tried at Aveiro for the crime of refusing to take off his cap to a cross carried at a funeral. He was allowed a legal adviser; but the judge, as well as the official prosecutor, turned against him. He was condemned to twelve months' imprisonment without the option of a fine, and with costs besides. He has appealed against the cruel sentence, and the Evangelical Alliance is now watching the case. At Campo Criptana, a small town in Spain, where for many years the pure Gospel has been made known, a Protestant chapel, with the permission of the authorities, had been built and opened. On the Lord's Day, when the Protestants and their pastor assembled for morning worship, a mob of men and women (one thousand in number), instigated by Romish priests, surrounded the door in great excitement, shouting "Death to the Protestants!" causing the small congregation to fear for their lives. The police happily arrived in time and dispersed the mob; but the chapel has since been closed by the authorities, and the Protestants cannot move about without risk to their lives. The Madrid Committee of the Evangelical Alliance has appealed to Sir Clair Ford, the British Ambassador, for protection to the Protestants.

—THE debate on the Indian Budget this year has been, as usual, transferred to the fag-end of the session. The reason for the continued shelving of this most important subject into the dark corners of Parliamentary procedure, is not far to seek. Jesus Christ said "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," and this law of the human mind extends throughout all life, political as well as spiritual. It is because the India Office, and the retired and highly-pensioned Indian officials at its head, *dread* a *bona fide* discussion on Indian finance, that all the tortuous forms of Parliamentary procedure are set in motion to burke such a discussion. But this sort of thing cannot last for ever. Either the question of the financial corruptions of English administration in India must be faced, or India will become bankrupt. Apart from an honest facing of facts, its financial collapse is only a question of time. China has been almost ruined by Indian opium for the sake of finance. India is speeding apace on the downward road through the licensing and encouragement of the traffics in opium, spirits, and *ganja*, and all for the sake of finance. There is a God that judgeth the earth. "Whatsoever a man soweth, that shall he reap" is as true of Governments as of individuals. Those who sow in financial corruption shall inevitably reap financial collapse. It is for the Christian public of England to pull our Indian administrators up sharp, turn their heads in the opposite direction, and make them speed as fast in the ways of financial righteousness, as they have hitherto done in the direction of financial iniquity.

—DR. HAMMOND lately wrote an article in the *North American Review* in which he condemned the use of iced-water, and said, "I am quite sure that if iced-water should generally be discarded as a drink, the average duration of life would be lengthened and existence rendered more tolerable." Professor Laflin now comes forward and strongly corroborates Dr. Hammond's views, and in addition advises the use of oatmeal in water, for those who have much hard work to do in hot climates.

—Christians should never forget that to win souls is their first business, and all else but secondary to this one supreme purpose.

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SCRIPTURE ILLUSTRATED BY NATIVE CUSTOMS.

A lady correspondent of *The Gospel in all lands*, adds another to the many instances of Eastern customs which throw light on the text of the scriptures. She thus writes—

While living in Singapore, I was early one morning looking out upon the tropical scenery when, following with my eye the direction of the sound I saw two Bengalese *Dhobies*, or washermen, going forth to their day's work; and the lively little ditty that had sounded so very pleasant to my ear was in the Malayan vernacular, a language I had not yet studied. One of the men carried on his back a huge bundle of soiled clothes, and the other a sack filled, as I afterward learned, with a sort of yellow clay—*natrum*, or *tarua*, as it is called by the Maloys and Bengalese.

They stopped at the side of a little creek and threw down their burdens; then one descended the rocky bank and plunged into the water the whole bundle of soiled linen, while the other poured out upon the ground near by about three bushels of what looked like yellow clay. After the clothes had been thoroughly wetted they were all spread out upon the grass, and then, to my amazement, they were thickly smeared over with the yellow clay I had seen disgorged from the sack; and so completely was every garment overlaid with this coating of earth as to be absolutely hidden thereby, while only the clay was seen.

Then the two dhobies sat down to rest looking with evident complacency on their work, and every now and then dampening the clothes by sprinkling, as they were dried by the fierce rays of the mid-day sun. The wetting process was continued at intervals during the day; but toward sunset one of the men left the ground, while the other remained to watch during the night, in order to prevent the carrying off of the clothes by thieves. The next morning by dawn I was again at my post, to see the outcome of the queer operation I had watched with curious eyes. Nor did I wait long before the white robes of the second dhobi flitted before my eyes as he came singing as before to his work. They both descended into the creek or tank, this time carrying all the linen with them; and standing up to their loins in water, they beat each garment separately over the rocks till all the clay was removed. Then they rinsed the clothes, each piece separately, and after wringing spread them upon the grass to dry. There I saw them, looking white as the very snow, with never a stain nor a blemish to be seen. Very little soap had been used, and boiling was not needed, the bleaching being readily accomplished by the heat of the tropical sun.

As I watched the men toward noon gathering the pile of beautifully white garments I thought of the strange process I had witnessed, and I wondered what it was they had smeared over the linen to make it so pure and spotless, stainless as though it had never been used.

Suddenly the words of the prophet rose before my mind, "Though thou wash thee with nitre, and take thee much soap, yet is thine iniquity marked before me." Jer. 2. 22. This, then, was the *natrum* of the prophet—not "nitre," as our translation has it— and the process I had witnessed was doubtless that which formed the basis of the prophet's simile. When I afterward read the passage to my teacher, a quaint old Buddhist priest, brimful of the subtle mysteries of Oriental lore, and asked him the meaning of the text, he answered promptly, "It is only a figure of speech, drawn from the use of *tarna* or *natrum* in the cleansing of linen. There are stains, the stains of SIN, that even *tarna* cannot remove. The stain upon linen may be of ever so deep a dye, yet tarna, if rightly applied, will surely obliterate the mark, but *the soul once polluted by sin can never more be clean.* No washing or other outward appliance is sufficient to wipe out an evil act, a hasty word, or an unkind thought, still less malice, treachery, or uncleanness. The soul once stained with evil remains impure forever. Alas! alas!"

The old priest bowed his head on his joined hands and breathed a heavy sigh. I spoke of "the blood that cleanses from all sin."

REAL HEROISM.

"Many instances of heroism," says the Chicago *Union Signal*, "were given by women in the terrible disasters of the Conemaugh valley. Along the Pennsylvania road most of the telegraph towers are in charge of women operators, and not one deserted her post when she saw the awful mountain of water rushing down upon her. Mrs. Ogle was one whose name deserves to be inscribed on the roll of the nation's martyrs to principle. The warning of impending danger flashed to her over the wires, and she sent it on to those below. Back came the pleading message from those who loved her. 'Save yourself.' She answered, 'My life is worth more here than it can ever be elsewhere, and it was. Message after messages her swift fingers sent, of warning and direction, by which hundreds were saved. The wave advanced on her; she telegraphed, 'This is my last message,' a peculiar click told the operator at the other end that the connection was broken, and all was still. The tower and its brave occupant had gone down together." This is a faint picture of the heroism of Christ when He hung tortured on the Cross, with the power at any moment to come down, and make His sufferings to cease (see John x 17, 18) and all for the purpose of opening the doors of heaven for every soul who shall ever enter there.

VERY CHEAP PHILANTHROPY.

The *Presbyterian Messenger* has a strong article on the subject of Sunday bands, which is also applicable to India. It says that the man who dares to protest against them in certain quarters is told that he is "not only a dolt, but a bigot, a mean-minded Pharisee, who should be hooted out of the company of the wise and intelligent men of this enlightened century," is asked "What harm can there be in blowing a trumpet, or in dancing round the platform to the strains of a brass band?" And is further informed that "the stupid bigots would compel everybody to wear a sanctimonious aspect, and make the Sunday a day of funereal gloom!" The writer goes on to denounce the false pretence of philanthropy on which many of these bands are started, and says, that the movement for Sunday bands "is a piece of shoddy benevolence. It is very cheap, it costs nothing. Christian philanthropy feeds the hungry, clothes the naked, teaches the ignorant, rescues the perishing, blesses desolate souls by proclaiming to them the love of Christ and all at great cost, labour, and self-sacrifice. This sham philanthropy sums up its good works by a Sunday band. And who appreciates the generous gift? Certainly not the sober, staid, church-going citizen. He finds his pleasure elsewhere, and removes as far as he can from what he considers a public nuisance. Let the true philanthropist resist to the utmost all such attempts to break down the sanctity of the Lord's day."

TAKE CARE WHO YOU ARE WOUNDING BY YOUR LACK OF SYMPATHY.

"Some time ago," says J. B. Gough, "in a train running cross-country in America, the passengers were a good deal disturbed by the fretful crying of a baby. At last one stony-hearted person amongst the number called out in an angry tone. 'Why doesn't some one keep that noisy child quiet? Where's its mother?' Immediately a weak, sad voice replied, 'In her coffin, sir, in the baggage-car.' Thereupon a big fellow jumped up from his seat, and, taking the helpless little creature in his arms, quietly remarked to those present, as a tear started in his eye, 'I'll try and silence the baby,' and he commenced to pace up and down the car, endeavouring to hush the plaintive wails of the motherless child. At once the sympathy of all present was stirred, and complaint changed to compassion."

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—It is stated that Bishop Thoburn is expected to deliver an address at the Bombay Missionary Conference next Monday evening.

—The Rev. F. D. Newhouse, formerly of Allahabad, is transferred to the North Indiana Conference. Mr. Newhouse is appointed pastor of a church in Goschen, Indiana.

—The Editor of the *Lone Star* thinks that concentration of forces is needed in the American Baptist Telugu Mission, since the districts under their charge contain at least five millions of people, while there are but ten male missionaries on the field.

—The Rev John Newcomb writes from Cumbum:—The work proceeds as usual. Good rains have fallen, and the weather is simply lovely. Have had 90 baptisms this year. Expect many more soon. Schools are doing well.

—The Rev. J. E. Robinson of Bombay has started a four-page monthly, entitled the *Herald*. The paper is designed to supplement the discussions held weekly in Grant Road Church. The subscription is 8 annas per annum including postage.

—A post-card from Burhanpur says—"A Mohammedan baptized by Rev. A. S. E. Vardon in this month; his wife and two sons and brother-in-law, followed him, and there are more to follow. We ask prayers for this hopeful field. Many candidates study the Gospel."

—*Word and Work* writes that much interest is felt at Adelaide, Australia, in the fact that Miss Lois Cox, the eldest daughter of the highly esteemed and venerable Rev. F. W. Cox, has volunteered for the London Missionary Society's Indian Zenana Mission. The Adelaide and Melbourne churches are willing to bear all expenses of outfit, passage, and maintenance.

—Six more Schools have been affiliated to the Bengal Sunday School Union, raising the number of affiliated Schools to 190. The Presbytery of the Welsh Calvinistic Methodist Mission meet next month to decide whether their Sunday Schools, numbering nearly a hundred, should join the Union.

—From Baghdad, Dr. Henry Martyn Sutton writes most encouragingly of the tokens of the Holy Spirit's work in the hearts of influential Mohammedans. It is proposed to send another missionary and two ladies to Baghdad in the autumn.

—At the missionary meeting of the Keswick Convention special prayer was asked for the Shah of Persia, remembering that in the days of Cyrus that nation had shown great kindness both to Jews and Gentiles.

—The missionaries in Syria never had so much governmental obstruction to overcome as at the present time. Churches and schools are closed; but recently orders have been received from Constantinople to allow these to be reopened, and to favour the mission work when complaints are made by the representatives of the government to which the missionaries belong. But subordinate officials say they also receive secret instructions to disregard the public orders.

—"It is estimated that there are 40,000 Americans in Europe this summer at an expense of 5,000,000 dollars. What would be the effect on the world if these five millions of dollars were turned, just for one year, into the treasuries of our missionary societies? But our American churches could easily do that much and have their trip to Europe too if they only would."

—A neatly-bound Gospel of Luke in the Nahuatl, or pure Mexican language, has been issued from the Methodist Mission Press in the City of Mexico. The Nahuatl language is variously estimated as spoken by from 1,500,000 to 3,000,000 people.

—A home for poor consumptive patients has been opened at Echuca, Victoria, by Mrs. Henry Varley and Mrs. Sergeant. The number of consumptives in Victoria is constantly increasing, as those suffering from the disease seek relief in its mild climate. Such a home as the

one opened under Christian care will be a great boon to the patients.

—Three Jews have recently been baptised in the name of the Lord Jesus at Constantinople. At Buda Pesth also encouraging signs are noted among the Jews, and there are many enquirers.

—Dr. Bædeker, who is now on his way to visit the exiles of Siberia, has been able to visit many Russian prisons and distribute Bibles.

—Encouraged by the successful publication of the Scriptures in weekly numbers by a Milanese newspaper proprietor, the editor of an Oporto daily has asked and received the permission of the British and Foreign Bible Society to issue in a similar way their translation of the Bible in Portuguese. A secular journal in Barcelona is also following suit. Thus men who do not profess to have any interest in evangelical religion themselves, are sowing the precious seed broad-cast.

—The Finnish Missionary Society, it may not be generally known, has had missionaries for twenty years in South Africa.

—Miss Helen Gilpin, a member of the Society of Friends who has been for twenty years a missionary in Madagascar, is now in England on furlough. She gives very encouraging accounts of the progress of Christian work on the island. The Native pastors with their wives are doing a noble work among the heathen tribes around Imerino, and manifest great readiness to leave their homes to work among the most barbarous and degraded of their fellow-countrymen. As it is undesirable that the Native Christian workers should take their growing children into these haunts of heathenism, Miss Gilpin is desirous of opening a home where they will be carefully and lovingly cared for and trained during the absence of their parents.

—The anti-Jesuit agitation still continues in Ontario, and is not now confined to public meetings and speeches; over all the province earnest efforts are being put forth in organising branches of the Equal Rights association. The politicians look askance at this movement; but it is likely to tell even upon them in the coming days. The members of the association declare that it is not safe to give the Jesuits a standing in the Dominion which is denied to them, not only in the mother country, but even in the most Romish nations of Europe.

—From the Bible House in Constantinople there has been of late a greatly increased sale of Bibles among the Mohammedans. Except in very rare cases the Bibles are purchased. Few copies are given away, it being deemed best that those who get them should pay something for them. The conductors of the religious paper issued from the Bible House have most vexatious interference to endure. Every sentence they propose to print must be subjected to the censor, and not a word can be put in type but that which he approves. Nothing is allowed relative to gospel work among the Moslems in India, but mention of work among the Hindus in not forbidden.

—Rev. Joseph King of Melbourne is going to England to confer with the directors of the London Missionary society upon the relations between the Australian auxiliaries and the parent society, it being felt on all hands that the time has come for the Australian churches to assume a more direct and responsible attitude towards foreign missions.

—Christopher Orth, a pseudo-Christ in Savannah, has gathered around him some hundreds of fanatical disciples chiefly negroes, and the greater part of them women. The negroes have abandoned their patches, turning their cattle in on the crops; wives have separated from their husbands and children left their parents; while in many instance whole families have deserted their home to follow the impostor. He was arrested first as a vagrant, then as a fanatic, but has been released on both occasions.

—The missionary work among Moslems, says the *Christian Leader*, is by no means so discouraging as many have declared. Converts from the Mohammedans are becoming more frequent; and a quiet but hopeful work among the women of that faith is beginning. This fact is peculiarly significant. The men give the matter little consideration, because they have so little regard for the souls or for the religion of women. Perhaps in this way, by the conversion of the women, Islamism is to be undermined and overthrown.

—Dr. A. T. Pierson of Philadelphia resigns the pastorate of Bethany Church in that city on September 15th. After that date he will still be maintained as its preacher at large and expects to travel all over the American Continent addressing Christian congregations on the subject of Foreigh Missions. He has already done much good work in this direction.

General News.

—Serious damage has occurred at Deota on the Tons river in the Jaunsar District, owing to heavy floods recently. Eight to ten inches of rain fell in four hours, and the whole of the Forest Department timber works were carried away by floods and landslips. Twelve men were buried at the head of the timber slide and six thousand sleepers, while the bungalow at Todiar narrowly escaped destruction. Several outhouses and gardens were washed into the Tons.

—Simla was visited last week by a heavy thunderstorm, accompanied by much rain. The lightning struck a native hut, damaging the wall and killing a cow inside. A tree was also struck, and a native going along the road was stunned and picked up insensible; but he has recovered.

—The superintendent of the P. & O. S. N. Company states that no fears need at present be entertained regarding delay in the despatch of the outward mails from Brindisi. The weekly steamer left London on the 23rd for Brindisi, and will there pick up the mails of the 30th instant as usual.

—On and after the 20th of September next the mail steamers will leave Bombay on Friday instead of Tuesday until further notice. The last monsoon sailing will be on Tuesday the 10th of September.

—Central India has had a visitation of locusts, says the *Indian Witness*. After doing great damage they have taken their flight Bombaywards. An Ajmere correspondent states that they were so thick as to seriously interfere with working the railway trains.

—It is reported that Sir Wilfred Lawson expects to make a cold-weather Temperance campaign in India next season, and that he will probably be accompanied by the Rev. Thos. Evans.

—The committee appointed to enquire into the jail administration over all India, have given in their Report. There are in British India 737 jails, an increase of one over the last year. The population of the jails at the beginning of the year was 75,922. The general health statistics are not so good as in 1887, though the death ratio is lower.

—As the price of rice, the common staple food of the people of the Ganjam district, is now higher than twelve seers for the rupee, the Madras Government have directed that all Government servants on the civil establishments there whose pay does not exceed Rs. 16 per mensem, or, in case of officials required to keep a horse Rs. 25 per mensem, shall temporarily be paid an extra allowance of one rupee monthly, provided the aggregate monthly pay is not less than Rs. 6. The Government has also directed the wages of all labourers employed on the task-work to be paid daily, and in the case of men employed on piece-work the deduction of ten per cent. under the provisions of the Public Works Code is dispensed with temporarily.

—It is stated that the death rate of London is very much less than the average of the twenty eight largest towns of England. This is a remarkable fact when is is considered that London has a population of five millions.

—Extraordinary weather has signalised the close of July in Switzerland. The 28th day of the month will especially become memorable in meteorological annals. On that day the wind blew icily from the south-west, a cold rain fell heavily, and during the night the thermometer fell to within 7 deg. of zero. Upon the heights snow fell abundantly, and descended even upon the lower summits which border the valley of the Aar. The Niesen was covered to its base, and some flakes fell at Faulensee. All the Alpine passes were half choked, and those of St. Gothard and Simplon were for a time impassable. In Glarus the snow lay to the depth of a metre. A young tourist named Faesoler, who lived at St. Gall, was overtaken by the storm, and has not been heard of since. It is supposed he was buried in the snow and died.

—George Smith, of Coalville, who is protesting against the delay in the passage of his bill for the education of gipsy children, has been eleven years trying to get it through. Mr. Smith was a bricklayers' apprentice at his start in life. He knew all the hardships, and miseries of the child-life which he has been doing his utmost to humanise. As a boy he used to work from 6 in the morning to 8 at night. He taught himself to read and write. He is full of faith in his mission. He is very patriarchal looking, with his long white hair falling down over his shoulders.

—A German saloon-keeper says the letters W. C. T. U. (Women's Christian Temperance Union) mean "women constantly torment us."

—Pennsylvania engineers are to build an 850 mile railroad in Liberia, Africa.

—The canal which is to unite the Adriatic with the Mediterranean, projected by an Italian engineer, will be, according to his plans, a little more than 200 kilometres long, 262 feet wide, and nearly 40 feet deep. It is to start on the west coast of Italy from a point near Mantalto di Castro in the Roman province, and issue at Fano, in the Adriatic. At each extremity a harbour with an area of twelve acres is to be built. The materials for constructing the canal are to be found in abundance in the places where excavations will have to be made, and the projector is convinced that the canal will be of immense service. The construction will involve the complete drainage of all the marshy land near the proposed line of the canal, and will thus render about 657,000,000 square yards of soil available for cultivation. The work, it is calculated, would take six years, and give employment to 200,000 workmen. The expense is estimated at 600,000,000 frs, or £24,000,000.

—The Duke Charles Theodore of Bavaria is widely known as a clever oculist, who, assisted by his wife, uses his talents and acquirements for the good of invalids. He has just performed, for the thousandth time, the operation for the removal of cataract.

—Dr. Dawson Burns has for several years been engaged on a new "Temperance History." It is to be issued in parts, the first to appear on Oct. 1, and it will be published by the National Temperance League. The work may be expected to be of great value.

—The Society for Promoting the Election of Women as Poor Law Guardians has reason to be satisfied with the progress made in recent years. There are now twenty-eight lady guardians in the metropolis alone, forty-three in other parts of England, and five in Scotland, making a goodly group of seventy-six.

—Lord Tennyson, who was born at Somersby, Lincolnshire, on 6th August, 1809, has celebrated his eightieth birthday. He is staying at Aldworth, his beautiful residence on Blackdown, whence he removed from Farringford, his Isle of Wight house, after his recovery from his recent illness.

—A treaty has been concluded between Germany and Japan, the effect of which will be to open up the whole interior of the country to German enterprise. The treaty was signed in Berlin several weeks ago, and will come into operation next year.

—Further British annexations have been made in the Union and Phœnix Groups, situated north of the Samoa Islands, and near the lines of the proposed Pacific cable.

—Several hundred spectators at a circus in America have been injured by the giving way of the seats.

—In the new electrical building that is in course of erection at Princeton no iron is to be used; even the nails are to be of brass or copper.

—Edison's latest invention, an iron ore separator, is likely to work a revolution in mining. The ore, after passing through the crusher and being broken to about the size of an egg, is conveyed in small buckets and dumped into a large hopper. From this it drops out in a small stream down an incline, passing within a few inches of a powerful magnet so heavily charged as to draw the iron ore from its course into one channel, while the rock and other foreign elements pass through another channel to the refuse sill.

—The *Christian Leader* says, "We used to think that 'the first moment he planted his foot upon the sacred soil of Britain' the slave became a free man. This pleasant illusion however is being dissipated; for in Sierra Leone, a colony specially devoted to the interests of freedom, slave gangs have been seen marching along the Queen's highway. Such is the testimony of Rev. John Williams; and there is no ground on which to dispute his statement, as it is made in public by a responsible person."

—The P. & O. S. N. Cos. s.s. *Assam*, with the outward English mails of the 16th instant, left Aden for Bombay at noon, and the s.s. *Rosetta*, for Colombo and Australia, at 1 p.m. on Tuesday.

—The total number of deaths registered in Bombay during the week ending Tuesday, 27th August, 1889, was 606, being 36 more than the preceding week and 37 more than the week ending the 21st August, 1888; 44 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 14; Brahmins, 16; Caste Hindus, 252; Hindu outcastes, 38; Mussulmans, 131; Parsees, 33; Jews, 1; Native Christians, 11; Eurasians, 2; Europeans, 6; while the rate of mortality per 1,000 of the population was 27·68. There were 117 deaths from remittent fever, being 38 more than the last week, and 31 more than the corresponding week of last year. There were 16 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 11. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 74, 22, and 8 last week, against 75, 13, and 11, respectively, in the corresponding week in the last year. During the week 350 births were reported in the different districts.

—The rate of exchange this week is 1s. 4 5-16d.

Telegraphic News.

London, August 22nd: The directors of the London Docks to-day received a deputation of dock-labourers for the purpose of discussing the grievances of the latter. Amicable proposals were drafted and submitted to the men for consideration. The docks are paralysed, work being practically at a standstill. The P. and O. steamer Khedive, which was due to leave on Wednesday last for Calcutta has been discharged by a few strangers working under police protection.

23rd: The attempt to treat with the dock-labourers has proved fruitless, the men refusing to comply and remaining out on strike.

Berlin, 23rd: It is announced this morning that the Czar's proposed visit to Berlin has been indefinitely post-poned.—The Emperor William has arrived at Metz where he met with a cordial reception from the inhabitants.

London, 23rd: The departure of the Peninsular & Oriental Company's steamers, which were to have left London to-day and to-morrow, has been indefinitely postponed, owing to the Dock labourers' strike, and the consequent absence of men to load the steamers.—During a westerly gale the ironclad Sultan, which has lately been floated, drifted towards the land, and now rests on the rocks and has partly refilled with water.—In the House of Commons last night, Baron Worms, Under-Secretary for the Colonies, in reply to a question, said that the revenue of Labuan was inadequate to maintain a colonial administration, and that Government had therefore asked the British North Borneo Company to administer the island, it would, however, remain a British colony and not be ceded to the Company. The terms upon which the Company will take over the island have not as yet been settled. The Queen has arrived at Bala in North Wales, where she will stay until Tuesday next.

Vienna, 24th: The Shah arrived here to-day and was received by the representatives of the Emperor Francis Joseph and cheered by vast crowds, who lined the streets as the party drove to the imperial palace.

London, 24th: The Queen's visit to Wales has given great satisfaction to the people, whose enthusiastic loyalty has been everywhere manifested.—It is expected that Parliament will be prorogued on Saturday next after the discussion on the Budget is completed.—The British Government have intimated to the United States Government their willingness to open up negotiations in regard to the Behrings Sea fishery question.

25th: The Queen received an address from the people of Wrexham yesterday, and in reply, said she rejoiced to hear of the improvement of trade and of the increased prosperity of her Welsh subjects, with whom she heartily sympathised.—It is stated that the Governorship of Bombay has been offered to the Earl of Coventry.—The strike among the dock labourers daily assumes more serious proportions, and four thousand lightermen have now joined the movement, and knocked off work. Upwards of one thousand vessels are now lying idle, being unable to either discharge or take in cargo.—A monster procession of dock labourers on strike took place yesterday. The men, to the number of forty thousand, formed up in the neighbourhood of the Docks, and marched through the East End and on to the City, the principal streets of which they traversed. Their behaviour was orderly, but they were escorted throughout their march by a strong force of foot police and mounted police patrols. The dock labourers on strike are intimidating those who are working. A meeting of the strikers will be held in Hyde Park to-day.—The homeward bound P. & O. and other steamers are now unloading at Southampton.—The India Council Bill has been read a third time in the Commons.—Continuous unsettled weather is retarding the harvest in England.—In consequence of the rise in the price of cotton, many of the mills in Lancashire are working half time.

26th: Mr. Palmer, Accountant-General at Cairo to the Egyptian Government, will succeed Sir Edgar Vincent as Financial Adviser to the Khedive.—The demonstration of strikers in Hyde Park yesterday, passed off in a quiet and orderly manner. Eighty thousand strikers and others marched in procession to the Park, where the leaders delivered numerous speeches. It was resolved to continue the strike until the demands of the men were granted by the employers. The stokers in the London Gas Works now threaten to join the movement. The Seamen's and Firemen's Union has ordered its members to join the dock-labourers in their strike.

27th: The men on strike in London now number one hundred and thirty thousand. All branches of labour connected with the port of London are comprised among them, and are daily joining the movement. The markets are paralysed in consequence of the strikes. The workers at the King's Cross Coal Depots, the stokers at the South Metropolitan Gas Company's Works, and the employés at the Thames Ironworks at Blackwall have also all struck work. The dock labourers have agreed to a manifesto urging those on strike, who are not connected with the shipping to resume work. Mr. Burns, the Socialist leader, is negotiating with the dock companies on behalf of the dock labourers. There are now two hundred and fifty steamers in the docks here with full cargoes still awaiting discharge. Thousands of tons of New Zealand meat are lying in the holds of several vessels rapidly decomposing. Prices of butchers' meat are consequently doubling. The P. & O. Company has made arrangements to load and discharge cargo at Southampton. The continuance of the strike is having most disastrous effects, yet a settlement seems as far off as ever. The men declare themselves determined not to yield.—Messrs. William O'Brien, M. P., and James Gilhooly, M. P., who have been tried on a charge of criminal conspiracy in inducing the tenants on the Clonakilty estate of Mr. Smith Barry, M. P., not to pay rent, have been sentenced, the former to two months' and the latter to six weeks' imprisonment. Mr. O'Brien was conveyed to Cork, refusing to give bail for his good behaviour for one year. Mr. Gilhooly was bailed.

Athens, 27th: A series of earthquake shocks has been experienced throughout Greece. Much damage to property has been occasioned.

Vienna, 27th: One-half of the town of Dubno in Russian Poland has been destroyed by fire. The damages are stated to be enormous.

London, 28th: In the House of Commons last night, Sir John Gorst, Under-Secretary for India, submitted the Indian Budget, and said that the increase in the Salt Revenue was due to traders placing the stocks of salt in bond in anticipation of a reduction in the tax on that article. The increase in the tax on salt has effected no change in the consumption. A further outlay of Rs. 750,000 was necessary for frontier railways, and Rs. 2,500,000 for defences. The conversion of 4 per cent. securities would effect a saving of £ 266,000 annually. Sir John Gorst explained the expenditure of the surplus of the Famine Fund. He hoped soon to be able to announce the abolition of the outstill system. The Bengal Government, he said, had agreed to provide the land for the Umballa-Delhi Railway, and the line would be worked by the East Indian Railway, which would receive one-half of the gross receipts, but no other subsidy. After twenty-five years the Government would be entitled to purchase the line on a twenty-five years' purchase, based on the average revenue of the last five years.—Lord Cross, in reply to a question in the House of Lords, said that the Government had no intention of annexing Cashmere, and hoped that the Maharajah would resume his power so soon as the situation in that quarter had been remedied. —The directors of the different London dock companies held a meeting yesterday, at which it was decided to refuse to grant the demands made by the labourers that they should be paid at the rate of six-pence per hour, and that the daily payment should not be less than two shillings.—The directors also refused to abolish the system of contract labour.—A meeting of wharfingers was held yesterday, at which a resolution was passed in favour of the strikers. —The strike movement is generally extending. The coal heavers and carmen of the railway depots at King's Cross and St. Pancras have struck work. Homeward bound vessels are now unloading at the wharves on the River Medway.—In the House of Commons last night, Mr. Mathews, Home Secretary, in reply to a question, said that no organised intimidation existed, but that great pressure was being brought to bear on those who had not yet struck. He hoped that a rational arrangement would soon be effected.—The Queen arrived at Balmoral last evening from North Wales.—Sir John Gorst, in reply to a question in the House of Commons, said that in the event of the concessionaires of the Deccan Mining Company agreeing to certain conditions, one being the provision of £150,000 additional capital, Lord Cross had offered to concur in the approval given by the Indian Government to the extension by the Nizam to 31st December, 1896, of the right of selection by the company of certain coal mines specified in clause 3A of the concession. No reply had, however, yet been received. With the exception of the above, Lord Cross had declined to approve of the extension by the Nizam of any further privileges to the company.—It is stated here this morning that Italy and England have joined in demanding that Turkey shall interfere with a view to the prevention of further outrages in Armenia.

St. Petersburg, 28th: A terrible earthquake has occurred at Khenzorik doing great damage to property. One hundred persons have been buried alive beneath the fallen houses.

London, 29th: In the House of Lords last night, in reply to a question, Lord Cross said that the Bombay Government would dismiss, but monetarily compensate all native officials who were proved guilty of corrupt motives in the malpractices which the Crawford Case had brought to light, and would retain all who had been made the victims of extortion, protecting them also against any suits arising thereout. Lord Cross eulogised Lord Reay's efforts to supress bribery in the Bombay Civil Service, though he regretted his offering a guarantee of immunity to the officials who were witnesses in the Crawford case. He added that Government had the greatest confidence in Lord Reay's administration.—The Council of India Bill has passed through the House of Lords.—The delegates from the wharfingers and dock-labourers on strike held a conference with the dock directors yesterday. The directors conceded all the labourers' demands except that stipulating for a fixed payment of sixpence per hour. The men, however, declare this to be a vital point and refuse to accede. A meeting of Tea Dealers' Association was held yesterday, at which it was resolved that unless the dock directors yielded to the demands of the men to-day an arrangement would be made with the wharfingers to throw open their wharves and engage labourers on the terms demanded. The strike among the coal-heavers has terminated, the masters having granted the increased pay demanded by the men. The London printers have joined the strike movement and 2,000 of them have already struck work.—Prices of all provisions have risen in consequence of the strike.

STRAY NOTES.

By An Observer.

—There are numbers of people, who, Sabbath after Sabbath, sing, "Glory be to the Father—and to the Son—and to the Holy Ghost—Amen!" without the slightest personal knowledge of either the Father, Son or Holy Ghost. There are many genuine Christians even, who know Christ as their Saviour, but have not yet learned to trust God as their Father, or to know intelligently the Holy Ghost as a mighty indwelling power in their lives. Mr. Henry Varley, the celebrated and successful evangelist, has written and published a pamphlet entitled, "The Secret of Power, Trust in the Living Father," which has had a very wide circulation. The purpose of the booklet is to bring those who are already Christians into the sunshine of a Father's love. The Worcester Tract Society, an estimable association chiefly managed by members of the Church of England, though undenominational in its character, has done a grand work in circulating literature tending to exalt the Holy Spirit. Since its establishment in 1879, between five and six *millions* of publications have been issued by this society relating to the Person and work of the Holy Ghost. The objects of the society are 1st, to promote prayer for the Holy Spirit throughout the world, and 2nd to make Him better known, loved, honoured, and worshipped. There are 71,600 members, 650 of which are clergymen. The Rev Henry Law Harkness, of St Swithin's Rectory, Worcester, England is the corresponding Secretary.

—Pike in his "Anecdotes" has the following,

An English country clergyman was bragging in a large company of the success he had in reforming his parishioners, in whom his labours, he said, had produced a wonderful change for the better. Being asked in what respect, he replied that when he first came among them they were a set of unmannerly clowns, who paid him no more deference than they did to one another; did not so much as pull off their hat when they spoke to him, but bawled out as roughly and familiarly as though he were their equal; where as now, they never presumed to address him but with cap in hand and in a submissive voice, made him their best bow when they were at ten yard's distance, and styled him "your reverence" at every word. A Quaker who heard the whole patiently, made answer, "And so, friend, the upshot of this information, of which thou hast so much carnal glory, is that thou hast taught thy people to worship thyself instead of thy Master!"

This sharp, but well-merited rebuke, would not be out of place in some parts of India.

—Archbald Brown's "Devil's Mission of Amusement," has been attempted to be answered by a Wesleyan minister in a pamphlet entitled "Is Amusement Devilish?" It will be remembered that Mr. Brown's great argument was that, although amusement had its right place, yet it was folly to suppose that men could be attracted to Christ by that means. The Cross, and the Cross alone, is the source by which the Church of Christ will be made up. To this last argument Mr. Ballard, the Wesleyan minister in question, replies that men are attracted into the Church by the life of Christ in His people as well as by the death of Christ on the cross, and adduces part of Rom. v. 10 "We shall be saved by His life," as a professed proof of this. But the previous part of the passage clearly shows that "we" who are "saved by His life" are not unconverted men, but those who are "reconciled to God by the DEATH of His Son." Neither education, nor amusement, nor the life of Christ in His people can make men right with God. "I, if I be lifted up from the earth, will draw all men unto me," says Christ, and the Divinely inspired John, commenting on this says, "This He said signifying what DEATH He should die" (see John xii. 32). The only "drawing" power is Christ's atoning death. Mr. Brown is therefore right and Mr. Ballard wrong.

—The Rev. Edward Smith is one of the greatest and most successful of London evangelists amongst the masses. His work has lain chiefly in that Clerkenwell where Charles Bradlaugh once had hundreds of adherents. Speaking of Bradlaugh's companions, the leaders of the London atheistical party Mr. Smith says,

"Having to be the receptacle of much that is 'private and confidential,' I can only say that to my ears have come stories about these men which have had as their burden the shameless trading away of female virtue."

This is simply in accord with the teachings of thousands of books issued from the London infidel camp. The *Christian Commonwealth* remarks on this,

The old Book told us long ago that the tree is known by its fruits. And if the very emisaries and leaders of the infidel party, who may be supposed to be most fully possessed by their principles, are defective in true benevolence and general regard for chastity, what may be expected from the acceptance of their negative creed but a terrible moral blight, a plague as devastating to the blossoms of virtue as a locust plague is to the flowers of the field?

LIGHT IN DARKNESS.

The Gospel in all Lands has a long article on Roman Catholic Missions, and points out how Jesuit missionaries depend upon political intrigue and power for so called conversions. The editor says, "Xavier considered this fundamental, having it for one of his maxims that, 'missionaries without muskets do never make converts to any purpose;' and another Jesuit missionary, John Bolunte, says: 'The truth of this maxim is confirmed by universal experience, that neither in the Brazils, Peru, Mexico, Florida, the Philippines, or Molucca, have any conversions been made without the help of the secular power.'" Dr. James H. Buckley, the Editor of the *Northern Christian Advocate*, has lately been travelling in Spain, and has been astounded at the "frivolous and profligate" character of the priests. He says, "The hardest things we heard said of them came from *Catholics*, and no Protestant would dare to speak publicly of them as they are spoken of by their own people. In one great city the wife of a foreign consul, herself a Catholic, declared that "there were but three or four priests in the entire Church in that city to whom an honest woman could confess." The people consider the confessional, chiefly frequented by women, as an organized institution for the destruction of the family." In Seville Cathedral he says, "the most disreputable spectacle I ever saw in any religious edifice was presented by a number of priests, who were chanting the requiem for a deceased priest. They laughed and talked during the service, and even the leader, when not engaged in singing himself, joked and laughed with the rest of those who were unemployed, without any attempt at concealment." But even in the midst of the grossest and darkest of the Catholic States, there are men like Augustine, and like Luther before he separated from the Church of Rome, whose hearts, whilst they still hold on to some errors, yet beat true to their Lord and Master. Bishop William Taylor mentions such an one in the account of his South American travels, a priest named Vaughan, apparently an Englishman, who, like the famous Laserre in France, was doing all he possibly could to spread printed copies of the Word of God amongst his Catholic co-religionists in South America. The Testaments were printed by the celebrated English Bible printers, Samuel Bagster & Co. Vaughan, like Lasserré, by some means obtained the Pope's sanction to the distribution, and this sanction does not appear, as in Lasserré's case, to have been withdrawn. Bishop Taylor himself obtained and distributed a number of these Testaments.

"MY RELIGIOUS OPINIONS" VERSUS GOD'S WORD.

"Twenty-seven years ago" says Dr. Pentecost, "I gave up all my religious opinions, and since then I have had no religious opinions at all. At that time I found it mattered very little what my opinions were, but it mattered a mighty deal what God's Word said, and I determined to take God's Word as supreme, and to scatter my opinions to the four winds of heaven, and I had rather possess one atom of evidence in God's Word than cartloads of mere human opinion."

THE HYPOCRITE'S "FAITH."

By C. H. Spurgeon.

It is as if a pilot should go on board a vessel, and the Captain and sailors should say, "We have complete faith in you Pilot, and we put the management of the vessel entirely under your care." "Well, well," says he, "I will guarantee to bring you safely into port despite the storm that is coming on, and the rocks that lie in the way." Then all the sailors go down below and go to bed. The pilot shouts: "Call these men up; every man must now be in his place." But they say, "We trust you to get the vessel into port; we have left it entirely in your hands." The pilot replies, "Unfurl these sails, some of you, go and look to the rudder and attend to the steering." "No," they say, "we left it all with you: we intend to do nothing at all, there is a heavy wet coming on, and it will be much more comfortable down in the cabin or the fore's'le; we are perfectly trusting in you, and all our hope of getting into harbour rests in your management of the vessel." "*A set of hypocrites!* they do not trust me, or they would do as I tell them." The very proof of their trusting in him is to be found in this, that an order being given it is obeyed at once.

"WITHOUT SPOT AND BLAMELESS."

A writer tells of going down with a party in a coal mine. On the side of the gangway grew a plant which was perfectly white. The visitors were astonished that there, where the coal-dust was continually flying, this little plant should be so clean. A miner who was with them took a handful of black dust and threw it on the plant, but not a particle of it adhered. There was a wonderful enamel on the plant to which not the finest speck could cling. Living there, amid clouds of dust, nothing could stain its snowy whiteness. This is a picture of what every Christian life should be. Unholy influences breathe incessantly about us and upon us. But it is our mission to be pure amid all this vileness, undefiled, unspotted from the world. If God can make a little plant so wondrously that no dust can stain its whiteness, surely He can by His grace so transform our heart and life that sin shall not cling to us. He who can keep the plant stainless and white as snow amid clouds of dust, can guard us in purity in this world of sin.

GEMS FROM ROMANS.

It cannot be too often repeated, that for every fruit of the Spirit the evil one has a waxwork imitation. He has been a *liar* from the beginning, and a counterfeit coiner of every aspect of the grace of God towards men. The subject of the following article will afford one more proof of this fact.

VII.

"Grace to you and PEACE from God our Father and the Lord Jesus Christ" (latter part of Rom. i. 7).

The word "grace" in the first part of the above passage has already been considered in connection with the fifth verse. The next word "peace," with its allied terms is a very important one, and we might easily fill many papers in its consideration. It is to be noted in this verse, that the word "peace" comes after "grace." God's peace is alone brought about by His "grace." To aid a right interpretation of the word, two key-verses may be taken. First, Col. i. 20, "Peace by the blood of His cross." This peace by the blood of Christ is peace with God, but war with the world, and all worldly Christians. The formula "I believe in Christ" adopted by many churches, as a *sine qua non* of membership, is not sufficient. There are thousands who glibly say this who have never been born again. Brahmos in India and Unitarians in England and America say it with the utmost facility. But for a man or a woman to say, "I accept God's Word, and I know that the blood of Christ cleanses me now whiter than snow," is to bring down the hatred of all who are in open or concealed rebellion against God.

The other key-verse is Rom. xvi, 20 "And the God of peace shall bruise Satan under your feet shortly." The peace of God, means war to the death with Satan and all his works. But note here that it is not we who bruise Satan under our feet, but God who does the work, and yet it is not apart from us that God does it but "under our feet." God works through us to defeat Satan in all his manifestations.

1st Thess. v. 23 shows that the God of *Peace* sanctifies *wholly*. Sin in the unbeliever is a treasured pleasure, but sin in the believer is like a rankling thorn in the flesh. There is no peace, *God's Peace*, until it is removed.

Rom. xiv. 17 is another passage showing that righteousness must come first, righteousness by the blood of Christ before the peace of God can reign in the heart. Rom. xiv. 19 commands us to "Follow after the things which make for peace." This is not, as some would falsely interpret it, a command to cover up sin for the sake of the devil's imitation of peace. It means fearlessly rebuking sin in ourselves and in others in order that, by the grace of God, it may be put away. Eph. ii. 14, 15, shows us how "Christ is our peace," in that He has put away our sins by the blood of His cross. There is no Scriptural peace apart from the putting away of our sins. God will never live in peaceful partnership with sin. On this point Christ says in Matt. x. 34, 35, and Luke xii. 51, "Think not that I am come to send peace on the earth: I came not to send peace but a sword." So long as there is sin on the earth, there will be war with it, wherever the Holy Ghost is. Luke ii. 14 shows us that it is only when there is "glory to God in the highest" that there can be "peace on earth, good will towards men." There will always be war with sin on the earth until God reigns in Christ. Luke i. 79, shows how Christ "guides our feet in the way of peace" by guiding us out of sin. 1st Pet v. 14 shows that God's peace is only with those that are in Christ Jesus. Acts x. 36 tells us how real servants of God preach peace by Jesus Christ through His salvation from sin. Eph. vi. 15 speaks of the feet of the believer being "shod with the preparation of the Gospel of peace." There is no firm foundation to stand upon apart from salvation from sin, both past and present, by the power of the cleansing blood of Christ. In James iii. 17 the wisdom that is from above is first *pure*, then peaceable. The purity within *must* come first, and then the peaceable fruits of righteousness.

Finally, the two great topics of the Bible, and of every true servant of Christ, are sin and salvation from sin. Conviction for sin, salvation from sin, by the blood of Christ, and the peace which flows from freedom from sin through the continual cleansing of the same blood, is God's order of things. The more we can practically learn in our own personal and inmost experiences of these three things, the more successful we shall be in any work to which the Lord calls us.

M. & E. A. G.

THE HEART CLEANSED AND KEPT.

By FRANCES RIDLEY HAVERGAL.

"It is a good thing that the heart be established with grace," and yet some of us go on as if it were not a good thing even to hope for it to be so.

We should be ashamed to say that we had behaved treacherously to a friend; that we had played him false again and again; that we had said scores of times what we did not really mean; that we had professed and promised what, all the while, we had no sort of purpose of performing. We should be ready to go off by next ship to New Zealand rather than calmly own to all this, or rather than ever face our friend again after we had owned it. And yet we are not ashamed (some of us) to say that we are always dealing treacherously with our Lord; nay more, we own it with an inexplicable complacency, as if there were a kind of virtue in saying how fickle and faithless and desperately wicked our hearts are; and we actually plume ourselves on the easy confession. [illegible] was secured to him our humility, and[illegible]regation by some clauses in the eyes of [illegible]ittle deeds. Nearly thirty years were passed at Kelso, in earnest, hard work for souls, in editing the *Presbyterian Review*, the *Journal of Prophecy*, and the *Christian Treasury*, and [illegible] the authorship of various not go a step farther, and call those by hard and false names who do seek to have an established heart, and who believe that as the Lord meant what He said when He promised, "*No* good thing with He withold from them that walk uprightly," so He will not withold *this* good thing.

Our Hearts are Naturally—

I. EVIL.

"Take heed, brethren lest there be in any of you an *evil heart* of unbelief, in departing from the living God." *Heb.* iii. 12.

II. DESPERATELY WICKED.

"The *heart* is deceitful above all things, and *desperately wicked*: who can know it?" *Jer.* xvii. 9.

III. WEAK.

"How *weak* is thine *heart*, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman." *Ezek.* xvi. 30.

IV. DECEITFUL.

"The *heart* is *deceitful* above all things, and desperately wicked. Who can know it?" *Jer.* xvii. 9.

V. DECEIVED.

"He feedeth on ashes: a *deceived heart* hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand." *Isa.* xliv. 20.

VI. DOUBLE.

"They speak vanity every one with his neighbour: with flattering lips, and with a *double heart*, do they speak." *Psa.* xii. 2.

VII. IMPENITENT.

"But after thy hardness and *impenitent heart*, treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God." *Rom.* ii. 5.

VIII. REBELLIOUS.

"But this people hath a revolting and a *rebellious heart*; they are revolted and gone." *Jer.* v. 23.

IX. HARD.

"But the house of Israel will not hearken unto thee; for they will not hearken unto Me: for all the house of Israel are impudent and *hard hearted*." *Ezek.* iii. 7.

X. STONY.

"And I will give them one heart, and I will put a new spirit within you; and I will take the *stony heart* out of their flesh, and will give them an [illegible] of flesh." *Ezek.* xi.

[illegible]less repu[illegible]WARD.

he traced th[illegible]h a *froward* pride seeki[illegible]good; and the expense[illegible] perverse fearlessness into mis- and sympa[illegible]ii. 20.

XII. DESPITEFUL.

"Thus saith the Lord God, Because the Philistines have dealt by revenge, and have taken vengeance with a *despiteful heart*, to destroy it for the old hatred; therefore thus saith the Lord God, . . . I will execute great vengeance upon them with furious rebukes." *Ezek.* xxv. 15, 16, 17.

XIII. STOUT.

"I will punish the fruit of the *stout heart* of the king of Assyria, and the glory of his high looks." *Isa.* x. 12.

XIV. HAUGHTY.

"Before destruction the *heart* of man is *haughty*, and before honour is humility." *Prov.* xviii. 12.

XV. PROUD.

"An high look, and a *proud heart*, and the plowing of the wicked, is sin." *Prov.* xxi. 4.

XVI. PERVERSE.

"He that is of a *perverse heart* shall be despised." *Prov.* xii. 8.

XVII. FOOLISH.

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their *foolish heart* was darkened." *Rom.* i. 21.

God can make them—

I. CLEAN.

"Create in me a *clean heart*, O God; and renew a right spirit within me." *Psa.* li. 10.

II. GOOD.

"But that (the seed) on the good ground are they which, in an honest and *good heart*, having heard the word, keep it, and bring forth fruit with patience. *Luke* viii. 15.

III. FIXED.

"He shall not be afraid of evil tidings: his *heart* is *fixed*, trusting in the Lord." *Psa.* cxii. 7.

IV. FAITHFUL.

"And foundest his *heart faithful* before Thee, and madest a covenant with him . . . and hast performed Thy words; for Thou art righteous." *Neh.* ix. 8.

V. UNDERSTANDING.

"Give therefore thy servant an *understanding heart* to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people." *1st Kings* iii. 9.

VI. HONEST.

"But that (the seed) on the good ground are they, which, in an *honest* and good *heart*, having heard the word, keep it, and bring forth fruit with patience. *Luke* viii. 15.

VII. CONTRITE.

"The sacrifices of God are a broken spirit: a broken and a *contrite heart*, O God, thou wilt not despise." *Psa.* li. 17.

VIII. TRUE.

"Let us draw near with a *true heart*, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." *Heb.* x. 22.

IX. SOFT.

"For God maketh my *heart soft*." *Job.* xxiii. 16.

X. NEW.

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a *new heart* and a new spirit: for why will ye die, O house of Israel?" *Ezek.* xviii. 31.

XI. SOUND.

"Let my *heart* be *sound* in Thy statutes, that I be not ashamed." *Psa.* cxix 80.

XII. GLAD.

"I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my *heart* is *glad*, and my glory rejoiceth: my flesh also shall rest in hope." *Psa.* xvi. 8-9.

XIII. ESTABLISHED.

"He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His *heart* is *established*, he shall not be afraid, until he see his desire upon his enemies." *Psa.* cxii. 7-8.

XIV. TENDER.

"And be ye kind one to another, *tender-hearted*, forgiving one another, even, as God for Christ's sake hath forgiven you." *Eph.* iv. 32.

XV. PURE.

"Blessed are the *pure* in *heart*: for they shall see God." *Matt.* v. 8.

XVI. PERFECT.

"Then the people rejoiced, for that they offered willingly, because with *perfect heart* they offered willingly to the Lord." *1st Chron.* xxix. 9.

XVII. WISE.

"The fool shall be servant to the *wise* of *heart*." *Prov.* xi. 29.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

SPECIAL NOTICE.

Tomorrow (Sunday), the Rev. E. F. Frease will preach at the Y. M. C. A. Rooms Apollo Bunder, at 6 p.m., and Rev. J. E. Robinson at Grant Road M. E. Church at the same hour.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

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SATURDAY, AUGUST 31ST, 1889.

NOTES AND COMMENTS.

"Cause me to hear Thy lovingkindness in the morning; for in Thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto Thee."

Our telegraphic news extends this week to an unwonted length owing to the accounts of the gigantic strike among the poorest class of labourers in London. This was commenced on the 16th inst by 2,500 dock labourers and up to to-day 130,000 are idle, while two hundred and fifty steamers are lying in the docks, waiting to discharge their cargoes. Thousands of tons of New Zealand meat are decomposing in the holds of several of these ships and the price of butcher's meat has doubled. The men now on strike include the stokers at the various gas works, the Thames lightermen, and the labourers at coal depots and ironworks. But the crisis appears to be reached, as some of the men are returning to work.

It is a sad sight to go past the entrances to the London and St. Catharine's Docks on cold winterly mornings, and see the crowds of wolfish, broken-down looking men of all ages, waiting, shivering, till the gates admit the number required for the work to be done. Quite two-thirds of the London dock-labourers are men who have failed in life, incompetent, dishonest, idle and drunken, the precarious and badly paid labour of dock work being their last resource. The supply of labourers in this department is always in excess of the demand. One result of the strike appears to have been to divert the traffic. Ships are unloading before they reach London, the P. and O. Steamers at Southampton, and others in the Medway.

So far as the demands of the strikers have a foundation in justice, it is to be hoped that they will be acceded to, and that independent Christian philanthropy will act wisely in alleviating the distress which the strike has caused. But while justice and sympathy should thus join hand in hand, it is impossible for the thoughtful observer not to recognise that the primary cause of the great mass of suffering in the East End of London is rebellion against God. Sin and suffering are indissolubly connected; but "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

One of our readers at Madras sends us a lengthy letter on the state of the Native Christian community in that city. Our correspondent refers to the Native Church there as "immersed in indifference, worldliness, selfishness, and lukewarmness;" and particulars are gone into to substantiate this charge. We do not think that the publication of the letter would be beneficial. It would produce heated feelings and discussions that would not conduce to a revival of spirituality. Let those who mourn over the worldliness of their brethren, join in unceasing and believing prayer on their behalf. This will produce a change when all other expedients fail.

Few persons in India realise the enormous extent to which the use of opium is spreading in this country. They are familiar with the oft-repeated fact that China is being ruined by Indian opium, but that the curse of the habit has fastened itself upon the vitals of this country to the extent that it has done, they do not realise. One of our staff has been making close investigation and enquiring into the consumption of opium in India. Some notes of his experiences at Allahabad appeared in our columns on the 10th inst. A still more detailed account of similar investigations in Bombay, appears in the *Banner of Asia* for September. The writes treats of (1) Opium in its raw state; how it is grown, collected, taxed and used. (2) Chandu, opium prepared for smoking. (3) Maddak, another form of opium for smoking. He also treats of the various preparations of the Indian hemp, Ganja, Bhang, Charas and Majum (all licensed by Government) and their extensive use among the inhabitants of Bombay.

The following extract will give some idea of the prevalence of one only of the forms in which this drug is consumed. Speaking of his visit to the Null Bazar, the writer says:—

I saw a stall licensed by Government, with three divisions, a man seated in each, all three men weighing out the opium in its raw state, as fast as they could, to a continual stream of customers, men, women, and children. The opium was weighed against rupees, half-rupees, four-anna-bits, two-anna-bits, and some small red berries, in little scales like those used for tea-tasting purposes in England. There are eleven such shops in Bombay, some like this one, with three servers, some with two, and some with one. Reckoning at the very low figure of 500 customers a day for each server, that would give 77,000 customers per week for the eleven shops, as the places are in full blast on Sundays as well as week-days. These figures are probably very much under the mark. On another occasion when I accompanied a much respected Indian missionary to the same place, one of the servers and several of the customers were asked if the raw opium was given to children. The answer in every case was "Oh yes, very often!" We were informed that the opium contractor in Bombay is bound down to forfeit three thousand rupees if he fails to sell the quantity contracted for.

Unless a different policy is pursued by the Government, in a few years the misery and ruin caused by the use of opium in India will be equal to that resulting from its use in China. The *Banner of Asia* rightly says that the sins of British rule "are a loud call to British Christians to humiliation and prayer.'

"IN NEWNESS OF LIFE."

At this season of the year, when the refreshing rain has transformed the bare and barren plains into verdant pasture lands, and the brown hills into luxuriant masses of living green, those who have an eye for natural beauty may find a very feast by taking the train from Bombay to Poona and watching from the carriage windows the grand scenery through which the railway winds its way. The Ghauts, always magnificent, with their steep, thickly wooded slopes and sheer precipices, are now doubly beautiful in their soft coat of tender green, with the silver waterfalls winding their way among the verdure and dashing over the rocks till the volume of water is, in some cases, tranformed into spray, which falls like gentle rain on to the herbage below.

As the train winds slowly up the steep mountain sides, threading its circuitous route between the massive rocks, the traveller cannot but notice, if he is familiar with the country, what a wondrous change has come over the scene in a few short weeks. But a little while ago these rocks were brown and bare save for the trees and brushwood. Now a luxuriant carpet of green covers even the steep face of the rock. Little delicate ferns peep out from every crevice, and sparkling waterfalls add beauty to the landscape. What has caused this great change? What has transformed the dry earth of but a short time ago in this lovely carpet of green ferns and gra[illegible] It is the rain. And the answer speaks a lesson to our souls as we hear it, for has not our Lord promised, "I will pour water upon him that is thirsty, and floods upon the dry ground."

We see the soil of India scorched beneath the burning sun, but the dryness and barrenness of the land cannot equal the dryness in the hearts of India's sons and daughters who know not God. We see again the thirsty land refreshed by the life-giving showers, and springing up into fresh life, but the wonder of the transformation on the surface of the earth is nothing to the wondrous change which takes place, when, into the hard and dry and stony heart, the rain of the Holy Spirit is poured in living streams, and the man or woman who before knew not God rises up to walk in newness of life. And so as every year comes round this wondrous parable is repeated to us, if we have ears to hear it, that we may be encouraged to work on, nor falter in our labour, looking for the "showers of blessing" which God has promised shall come.

We have need of patience that after we have done the will of God we might receive the promise. Only let us see to it that the rain clouds of Divine blessing are not held back from the thirsty land by our unfaithfulness or unbelief; but, bringing all the tithes, let us prove if the promise is not still true—"I will . . . open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." For it is our Heavenly Father's will that all the thirsty souls in this great land should drink freely of the life-giving streams which flow from His Word, and "walk in newness of life."

DR. HORATIUS BONAR.

In Memoriam.

Dr. Horatius Bonar, poet, preacher and author, has just passed away in Edinburgh, the city of his birth, at the ripe age of eighty. He, with his two brothers still in the ministry, came of an old godly convenanting family. They left the established church at the disruption in 1843, and ever since have been prominent leaders in the Free Church of Scotland. In his University days Horatius Bonar was a pupil of the celebrated Thomas Chalmers, and a member of a band of enthusiastic evangelists among the students, known as the "McCheyne Band." On Nov. 30th, 1837, Mr. Bonar was ordained to the pastorate of the North Church, Kelso, and for years kept up in addition, his evangelistic labours in various places in connection with the Student Band. A great revival sprang up in Dundee, into which Mr. Bonar heartily entered, and under the influence of which he wrote the "Kelso tracts," which have been greatly used of God, and are still in circulation, having been blessed to many souls.

Mr. Bonar did not, like most of his brethren, have to leave his church at the disruption. It was a new church, owing its existence to the church extension scheme of Dr. Cha[illegible] and was secured to him and his c[illegible]gregation by some clauses in the title deeds. Nearly thirty years were passed at Kelso, in earnest, hard work for souls, in editing the *Presbyterian Review*, the *Journal of Prophecy*, and the *Christian Treasury*, and in the authorship of various books.

His writings, doctrinal, expository, and prophetic, include "The White Fields of France," "The Night of Weeping; or, Words for the Suffering Family of God," "The Morning of Joy," "The Eternal Day," "The Rent Veil," "The Christ of God," "The Everlasting Righteousness; or, How shall Man be Just with God?" "Old and New Gems of Christian Authorship," "Days and Nights in the East; or, Illustrations of Bible Scenes," "God's Way of Peace: A Book for the Anxious," "God's Ways of Holiness," "Prophetical Landmarks: containing Data for Helping to Determine the Question of Christ's Premillennial Advent," "Man: His Religion and His World," "The Story of Grace," "Light and Truth—Bible Thoughts and Themes."

But it was by his hymns that Dr. Bonar was best known, and will live longest in the memory of the Church on earth. In 1850 he wrote "I heard the voice of Jesus say." In 1856, "Thy way not mine, O Lord," and "Calm me, my God, and keep me calm." "I lay my sins on Jesus," and "I was a wandering sheep," are still earlier productions. These hymns were ushered into the world in the most unpretending manner. Some of them were printed as leaflets, to be sung by the Sunday School scholars in Kelso; others were used to fill up vacant spaces in the *Quarterly Journal of Prophecy*. He wrote some of the best known in railway carriages, and some when sitting for a brief rest by the fireside after a day's work. They have gone round the world, have been sung in churches of all communions, have been learned by little children, and hung as lights over the thickly-closing waters of death. It is significant that Dr. Bonar never had these or any other hymns sung in the churches where he ministered, till a very few years ago.

After twenty-nine years at Kelso, Dr. Bonar migrated to a new Church in the South of Edinburgh, built in memory of Dr. Chalmers, but popularly known as the Grange Free Church. Here he preached till about two years ago, when his health became too feeble to bear the strain. He had been urged to rest or to have a co-labourer long before, but he preferred to work on as long as his strength held out. As the district in which this Church is situated afforded little scope for active mission work, a hall amongst the poorer classes was secured and kept up by the congregation.

A writer in the *Christian*, to whom we are indebted for many of the foregoing particulars, says of Dr. Bonar's preaching, that "He was always a fearless denouncer of false doctrine and doubtful practice, and the present tendency to Broad Churchism was his special aversion. He was deeply pained as he saw the influence exerted over the young by the open infidelity of the newspaper press, and the writings of prominent agnostics. But what grieved him most of all was that kind of preaching now, alas! so common, that has no Cross in it. Nor were milder dilutions of these views less repugnant to him. In every instance he traced them to the same origin—human pride seeking to exalt creature-hood at the expense of Deity. Jealousy for God, fearlessness of man, loyalty to the Cross, and sympathy with the Saviour, in his treatment by the world, and by those who called themselves His friends, were the prominent characteristics of his life and work. He loved preaching the simple Gospel, and the sermon that prefaced each sacramental season was practically an evangelistic address. His manner was slow, sententious, and very impressive, and we never heard him deliver a sermon that had not Gospel enough in it to save a soul. He preached without notes, and the hearer instinctively felt that he was listening to one who knew intimately Him of whom he spoke, and that he was in communion with Him as he was speaking."

As will be seen by his list of books given above, Dr. Bonar was a strong believer in the pre-millennial coming of Christ. He was for many years a prominent figure at gatherings of students of prophecy. His last published utterance on this subject was a letter to Mr. Mathieson, announcing his inability to be present through increasing infirmities at a Conference on the Second Advent, held at Mildmay, in March, 1886. The following extract is suggestive of the strain in which it was written—

"Anti-Christ is rising rapidly and gathering strength. Multitudes are enlisting unconsciously under his banner, and adopting his watchword—Liberality, reckoning it illiberal to believe in judgment to come, or in hell, or in the wrath of God, or in the sinner's eternal doom. To meet all this we look for the arrival of the Christ of God; and as the confusion increases, and the rebellion waxes stronger and stronger, we raise more and more loudly the Church's ancient cry, 'How long, O Lord, how long?'"

CHOICE SCRAPS ABOUT LUTHER.

Some persons in the presence of Erasmus, blaming Luther's violence, he said, "God has given men a cure which cuts thus deep into the flesh, because otherwise the disease would be incurable."

* * * *

"While those who had entered convents in quest of good fare and indolence," says Mathesius, "began to load the name of Luther with reproaches,—the monk who lived in prayer, fasting and mortification thanked God to see his day."

* * * *

"Adelman was greatly delighted when it was rumoured that the King had invited Luther to England. 'There,' thought he, 'he will be able to teach the truth in peace.' Several thus imagined that the doctrine of the Gospel was to be supported by the power of princes, not knowing that it advances without this power, and is often trammelled and weakened by the possession of it."

* * * *

One of Luther's principal historians says, "The more we adhere to justification by faith, the more strongly we feel the necessity of works, and the more diligently we practise them; whereas lax views as to the doctrine of faith necessarily lead to laxity of conduct."

* * * *

Readers of Luther's writings must remember that it was only by degrees that he cast off the errors of Rome. He says, "You will find in my first writings, that I very humbly made many concessions to the pope, and on points of great importance,—concessions which I now detest, and regard as abominable and blasphemous."

* * * *

Luther, writing to Spalatin of his adversaries, speaks of their exceeding ignorance of the Word of God, and says, "It gives me more difficulty to refrain from despising my adversaries, and so sinning against Jesus Christ, than it would give me to vanquish them. They are so ignorant in things human and divine, that one is ashamed at having to fight with them; and yet it is their very ignorance which gives them their inconceivable audacity and face of brass."

* * * *

In another letter to Spalatin, Luther says, "Let it not surprise you, that I am so much insulted. I am delighted with these insults. Did they not curse me, I could not believe so firmly that the cause which I have undertaken is God's own cause. Christ has been set up for a sign to be spoken against. I know that from the beginning of the world the nature of the Word of God has been such, that every one who has preached it to the world, has been obliged—like the apostles—to leave all, and lay his account with death. Were it otherwise, it would not be the Word of Jesus Christ."

* * * *

In 1518 the Bishop of Brandenburg paid Luther a visit. He was exceedingly incensed because Luther placed the authority of the Word of God above that of Bishops, and vowed, "I will not lay down my head in peace until I have thrown Martin into the fire." He did not succeed, however. Luther, speaking of this visit, says, "The bishops begin to perceive that they ought to have done what I am doing, and they are consequently ashamed." Ecclesiasticism has many a time since lagged behind later Luthers.

* * * *

When Prierio, the censor of Rome, threatened Luther with the stake and the scaffold, he replied, "Are you thirsting for murder? Take my word for it, your rhodomontades and your loud-sounding threats cannot terrify me. Though I be killed, Christ lives—Christ my Lord, and the Lord of all, blessed for ever and ever, Amen."

* * * *

In the twenty-sixth of Luther's Heidelberg theses, he uses these weighty words, "The Law says, Do this! and what it commands is never done. Grace says, Believe in him! and, lo! all things are accomplished."

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON X.

Sunday, September 8th.—1 Samuel xx. 1-13.

SUBJECT: David and Jonathan.

Golden Text.—There is a friend that sticketh closer than a brother. Proverbs xviii. 24.

Jonathan, the eldest son of Saul and the presumptive heir to the throne of Israel, was standing by when David was brought before Saul fresh from his conflict with the Philistine giant, carrying the head of his slain enemy in his hand. In the next chapter we are told that "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Saul took David to his own house, and Jonathan gave him his own clothes, and his own weapons, and made a covenant of friendship with him.

But David did not find his life in Saul's house so happy or so free as his lowly life as a Bethlehem shepherd. Saul very soon became jealous of him. The people sang "Saul hath slain his thousands and David his ten thousands," (1 Sam. xix. 7) and although Saul knew himself to be rejected by God (1 Sam. xv. 28) he could not bear to lose any of his popularity among the people, and very soon allowed his envy of David to get the better of his gratitude to him for the great deliverance he had wrought for Israel by slaying the Philistine.

David, however, "behaved himself wisely" in Saul's house, and the Lord was with him. Saul tried to kill David on more than one occasion by throwing his javelin (spear) at him, but David escaped. Then Saul thought to tempt David to go among the Philistines and get slain by them, but the Lord brought [redacted] safely through even that ordeal. At last the [redacted]ty of Saul got so apparent and undisguised that David fled, and escaped and went to Samuel to Ramah and told him all that Saul had done to him (1. Sam. xix, 18.).

Meanwhile, Jonathan had again and again interposed, and interceded with his father on David's behalf, and now in the scripture chosen for the lesson on this subject we find David coming to Jonathan to know the truth of the matter, and come if possible to some sort of definite settlement about it. He wanted Jonathan to tell him what he had done that Saul should seek his life.

Jonathan, like a loyal son, wanted to shield his father as much as possible, while giving full proof of his love for David, and assured David that his father never did anything without consulting him, and that his fears of Saul's intentions were unfounded. But the fact that Saul had not confided his intentions to Jonathan bore a different construction in David's eyes. He could see that Saul had not told his son, because he knew that he loved his friend, and in his agony of spirit David appealed to Jonathan, "as the Lord liveth, and as thy soul liveth, *there is but a step between me and death.*"

Then Jonathan promised to do anything David wished, to find out the true state of Saul's feelings towards him, and together they planned that David should absent himself on an important occasion. Jonathan should tell his father that he had given him permission to go to his father's house at Bethlehem to the yearly sacrifice, and then Jonathan was to judge by Saul's manner when he should be told this, how he really felt towards him. David begged Jonathan to slay him himself, there and then, rather than betray him to his father, and Jonathan again assured him that he was dealing openly and if he certainly knew that his father intended evil he would tell him. To further assure David, Jonathan took him into the field, and on his knees renewed his covenant before the Lord with David. And David renewed his covenant with Jonathan, by which he was to continue his kindness or love for Jonathan to his posterity when the Lord should have cut off all the enemies of David from the face of the earth. David did not forget this in after years. See 11 Sam. ix. 1, 3, 7, and xxi. 7.

Jonathan carried out his promise to David faithfully, and on the third day again met him at the time appointed, when he had only bad news to tell him that Saul was surely determined on his death, and they renewed their covenant again with tears and parted from each other in love and sorrow (ch. xx. 41, 42).

The love of David and Jonathan has become a proverb for close friendship all the world over and truly they were real friends. Solomon in the book of Proverbs gives the qualities of a true friend. He says "a friend loveth at all times," (Prov. xvii, 7.) not only in prosperity but in adversity. And "Faithful are the wounds of a friend" (Prov. 27. 6); flattery is no sign of friendship, those are our truest friends who are not afraid to speak the truth in love to us, and rebuke us when they see us taking a wrong course of action.

It is related of one of the great men who painted the inside of the dome of St. Paul's Cathedral, London, that he got up from his work to view the effect. He looked at it from one side and another and then began to retreat backwards, a step at a time, still intent on his picture, until without knowing it he got so near to the edge of the scaffold that another step would have sent him backwards from a fearful height and launched him into eternity. Just at this crisis a friend who was with him perceived his danger, he dared not cry out for fear of sending him over at once, so took up a paint brush and began to disfigure the painting which the painter was absorbed in contemplating. The painter rushed forward at once to save his picture, and by so doing saved his own life. This was a real act of friendship, though it looked unkind, and we doubt not the painter was ever after grateful when he realised the danger from which he had been saved. Like David he was saved when there was but a step between him and death. Let us be thoughtful and not reject the friendship of our real friends when they try to warn [redacted] to flee from the wrath to come. Truly, to [redacted] who are unsaved there is but a step between [redacted]m and death, death of soul as well as death of body.

"There is a friend that sticketh closer than a brother." That friend for each one of us is the Lord Jesus Christ, who is now risen from the dead, and ever liveth to make intercession for all those who come unto God by Him. However we may lack earthly friendship, His friendship faileth never. In John xvii, He pours out His soul in prayer for his friends, and in Rev. iii. 20, he says "If any man hear my voice, I will come in and sup with him and he with me."

A WORD TO YOUNG MEN.

Young men make a sad mistake when they think it necessary that they should have a personal acquaintance with the dark and seamy side of life. Many a man who has peered into the abyss "just to see what it was like" has lost his balance and fallen almost hopelessly. A young man was talking to a pilot on one of our big steamers. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I was pilot." "Then," said the young man, "I should think you must know every rock and sandbank on the river." The old man smiled at the youth's simplicity and replied, "Oh, no, I don't; but *I know where the deep water is.*" That is what we want—to know the safe path and keep to it.

—Dr. Milliken of Philadelphia pleads earnestly for a mission among the Arabs. He says they have a claim of relationship. The first attention of the early Church should have been directed towards those who were most nearly related to God's chosen people. But Arabia was neglected, and in time became the seat of a power that menaced the Church of Christ. Dr. Milliken believes that if we bring the Arabs into submission to Christ the Church will have a force such as never yet has gone forth under the commission of the Divine Commander.

LEAVES FROM MY STUDY TABLE.

—*Word and Work* (London) has a series of articles on Darwinism, and claims with reason that all the myriad physical facts which have been observed so far by man prove variation, but they do not prove change of species, and that therefore the leading theories of Darwin and his followers rest on mere guess-work.

—The President of the Western Baptist Association (England) ably expounds 1st Tim. iii. 15 ("the church of the living God, the pillar and ground of the truth"). He asks "In what sense is the Church the pillar and the ground of the truth?" and answers, "In the day when Paul wrote to Timothy there were many men who had seen, and tasted, and handled the Word of Life, as no other generation of men could ever do again. And eight or nine of these earliest disciples, moved by the Holy Ghost, wrote down the heavenly revelation that they had seen and heard, that it might be an enduring and unchanging memorial for other days." It is an unquestionable fact that in the epistles and the Revelation of John, every possible stage of a Christian church in any age is instructed and encouraged, and every possible error combatted. Those who wrote these epistles, and all who bow to their authority, combine together to form "the church of the living God, which is the pillar and ground of the truth."

—Mr. McNeill, "the Scottish Spurgeon," is transforming the famous Regent's Square chapel. The pulpit in which so many ancient saints of God have preached the Gospel and thundered against sin is about to be removed, and replaced by a platform. Mr. McNeill has a splendid congregation who back him up manfully in his efforts to reach the outside masses.

—An Indian contemporary tells us that the letters on Missions in the *Methodist Times* contain "accusations than which the cunning and malice of Satan himself could have devised none more fatal," &c. &c., to missionary effort. Martin Luther's work during his life and since his death, has many thousand times been ascribed to Satanic agency. It was God's work nevertheless.

—Under the heading of "A Gigantic Evil" the *Liberal and New Dispensation* has some weighty words to say with regard to the prevalence of falsehood in India. It remarks—

> A huge wave of falsehood and dishonesty seems to move along with us. This gigantic evil should employ the serious attention of every thoughtful man. It dwarfs human happiness in all its departments and stands in the way of many useful reforms which would lessen the burden of the poor, and the helpless.

But it is a great mistake to blame this particularly on the Asiatic character. It is a world-wide trait of the human race before nations are blessed with an open Bible. A careful perusal of the history of Europe immediately preceding the Reformation, will show that Europeans without the Bible are just as full of meanness and duplicity and falsity as Asiatics without the Bible.

—The suicides at the terrible gambling hell of Monte Carlo average one every week.

—The Edinburgh *Scottish Leader*, speaking of the pretension that the late War-panics and the heavy expenditure consequent thereon arose from "honest, but mistaken patriotism" says, "business men and working men cannot conceivably miss seeing that this is not so. Our panics are promoted by classes who profit by them; our expenditure is always being swelled by men who live on it." War-panics are, in nine cases out of ten, gigantic financial conspiracies, concocted by unscrupulous statesmen to fill the pockets of themselves or their friends.

—Hugh Price Hughes says, "I never felt more miserable, or more indignant, or more disgusted in my life, than when I went to Versailles this year, to see the great palace of the kings of France, dedicated, as they said, 'to the glories of France.' I found that there were twenty miles of pictures. I did not walk all the twenty miles but I walked a good many of them, and I was wading through blood all the time. Blood! blood! blood! everywhere. I was horrified when I saw the youths and maidens of France walking through these crowded buildings, and every picture suggesting to them the accursed idea that the true glory of France was to be found in killing people. Not a single picture representing peace, did I see."

—A great deal has been said about the immense salaries of English bishops ranging from £2,000, the annual income of the Bishop of Sodor and Man to £15,000, the income of the Archbishop of Canterbury. Of course these immense incomes are relics of the old pre-reformation times when Bishops were "Lords" instead of "servants of all" as the Scripture teaches. They form only a fraction, however, compared to the vast incomes of the Catholic prelates in Austria, where salaries range from £6,000 to the Cardinal Archbishop of Vienna, £35,000 to the Cardinal Archbishop of Prague, £40,000 to the cardinal Archbishop of Olmutz, £60,000 to the Archbishop of Erlru and the enormous income of £80,000 a year (a lakh of rupees a month) to the Cardinal Archbishop of Grau. But these vast sums spent on needless ecclesiastical pomps, are but as a shadow compared to the unthinkable vastness of the extent of the financial waste on military matters in England. Dr. W. H. S. Aubrey has just published a pamphlet through the English Peace Society showing that £900,000,000 has been spent on the English Army and Navy in the comparatively short time which has elapsed since the Crimean War in 1856. He gives many details to show that "flagrant waste, jobbery, and mismanagement prevail," in these un-Christian departments of a nominally Christian State.

G.

WHAT IS AN ANTICHRIST?

"What is an Antichrist," is answered by Sinclair Patterson as follows.—"Any one who denies or undervalues the Lord Jesus Christ and the work He has performed, is, in very deed, an Antichrist; and, alas! such are welcomed and aided by some to whom we dare not deny the name of Christian. There never was or could be more opposition to Christ than in the present day; for whoever pretends man can be saved by his own skill, or goodness, or righteousness, that by his own doings of any kind he can slay evil or win a right to enter the kingdom of God, is really denying the Christ, and overturning, so far as in him lies, the sure foundation which is laid in Mount Zion. The whole testimony of Scripture unites on this point, that salvation is only and always through the blood of Christ shed for sin. No other hope is held out to any sinner than salvation through His blood, and acceptance on the ground of His righteousness; yet no truths are more resented and hated and cavilled at in the present day. Under veiled language it may be; for even where there is professed readiness to admit the claims of the Lord Jesus Christ, there is an intense bitterness of heart against Him. And this is so in all the Churches. Scarcely a book now issues from the press, especially with any pretence to scholarship, but tells man, covertly though clearly, he is his own saviour, and if he will but labour to purify himself from evil, God must crown him and put him on the throne."

IS ANYTHING WRONG WITH YOUR SOUL?

Want of appetite is one of the first symptoms of something wrong in the health. The same thing is strictly true with regard to the food of the soul. The soul is as dependent on spiritual nutriment as the body is on its appropriate nourishment; and if no relish for that be felt, the soul is not in good health. A healthy soul craves food, and resorts eagerly to the two ordinary sources of it, that is, the written word and the spoken word.

Correspondence.

THE DASEHRA MEETINGS AT LUCKNOW.

To the Editor of the "Bombay Guardian."

DEAR SIR,—These well-known meetings will be held as usual, beginning on Sunday, Sept. 29th, and continuing through the following week. Bishop Thoburn is to have charge of the services and a large attendance is expected. A special meeting for Christian workers will be held every day. The "Epworth Hymnal" will be used in the meetings. The public table at the Ladies Mission Home, Lal Bagh, will begin Sat. Sept. 28th. The price of board will be Re. 1-2-0 per day.

We shall be glad to see as many friends from West and Central India as possible. The journey is somewhat wearisome, but the meetings are always helpful, and we trust will be better this year than ever before. Those intending to be present are requested to communicate with the writer, giving date of intended arrival.

Yours faithfully,
B. H. BADLEY.

Lucknow.

BISHOP THOBURN AT JUBBLEPORE.

BY REV. T. E. F. MORTON.

Our distinguished and revered brother, Bishop J. M. Thoburn, D. D., arrived at Jubblepore, according to appointment, early on Saturday morning, the 24th instant. The Rev. M. Tindale, (Pastor of the M. E. Church there), and I went to the Railway Station to receive the Bishop, the Rev. C. P. Hard, Presiding Elder, by reason of indisposition, being unable to be present. While it was yet dark, the Bishop left for the pleasant and hospitable home of Mr. Binns, the European jailor, who was also present to welcome his worthy guest.

The day on which the Bishop arrived was a very wet day indeed, the rain in the early part of the evening coming down in torrents, and we all concluded that the reception meeting and social entertainment in the home of our kind friends Mrs. and Mr. O'Donel could not possibly come off, but praise be to God, there was a decrease in the force of the downpour, and not a few ventured to turn out. The Bishop thinking there would be but few present drove up to the reception chamber just to shake hands and return, but to his great surprise he found the spacious hall pretty full. Before his arrival, the time was well occupied by a volume of testimony from earnest souls.

The meeting on that memorable evening was chaired by the Rev. C. P. Hard, whose presence was a guarantee for a lively good time. As the Bishop entered the place and bowed in prayer, the congregation arose and sang joyfully, "All hail the power of Jesus' name" and the writer of these lines offered prayer. The addresses of welcome were given in English and vernacular by the Pastor, Brother P. Geering, Local Preacher, and the Rev. Jacob Samuel, Native Preacher. The Bishop, in reply, gave a most telling and inspiriting address bristling with facts based upon experience. As Isaiah, standing on the mountain top of inspiration, and looking through the vista of ages, saw the Son of God coming with His redeeming power, so Bishop Thoburn from his towering hill of acquaintance with the Indian field and from the indications of God's power among the seething masses of heathen tribes, sees, under divine inspiration, the multitudes marching forward to own Messiah's sway. After a good tea, the military brethren and others sang the praises of God freely. Two soldier brethren also addressed the meeting on that occasion. Private Haywood of the Derbyshire Regiment, a good earnest soul, but once a thorough vagabond, gave a most amusing address: in the course of his remarks, he said it was really difficult to approach an Anglican Bishop, and he considered it a very great privilege to be permitted to shake hands with the Methodist Bishop and he never for a moment imagined God was bringing him to that! All left the reception room highly pleased and edified.

Sabbath Exercises.

The English and vernacular Sunday Schools ably superintended by our esteemed Brother Geering, were sweetly addressed by Bishop Thoburn. The morning service, which soon followed, was not as well attended as expected, but on the whole the attendance was fair, but that at the evening service was better, the military being in the majority; of course this was a union service, the Wesleyans meeting with the brethren of the M. E. Church. The sermons delivered on the two occasions by the Bishop were gems. He gave us, under the teaching of God's Spirit, some views of truth that had never occurred to many minds before: one very striking feature in the Bishop's preaching is its plainness and simplicity, so that the person of the poorest mental calibre is reached in the congregation. There was none of that verbosity and high-strung and jaw-breaking utterances, necessitating constant reference to the dictionary by those unacquainted with them. At the after-meeting, Bishop Thoburn threw out some valuable hints and suggestions: he spoke of the value of some of our old hymns, *e. g.*, "Am I a soldier of the cross?" "Oh blessed fellowship divine," &c.:—these, he said, would never wear out. A volume of testimony to the saving power of Jesus soon rolled up, interspersed with lively singing. Oh, by the way, there was a good beggar service, the congregation numbering 120, immediately after the English service in the morning. The Rev. C. P. Hard gave the address. The writer, Rev. Tindale, and a few soldiers also took part. Last Sabbath was a high day in Zion at Jubblepore: it was a day of feasting of fat and rich things, temporal and spiritual showers coming down in force together.

Monday

Was the day appointed for the Bishop's lecture on "The Mission outlook." The Rev. Mr. Mortimer of the Wesleyan Mission presided. Among others present were the Rev. Durrand of the C. M. S., and the officiating Church of England chaplain of the station (I think). The lecture was lively, interesting, and inspiring. The Bishop fully believes that India will be saved through the regenerated despised lower classes. He has mighty faith in God, and a hope that is buoyant and bright. References to his trouble in getting suitable native workers, after his arrival in the country, was indeed encouraging to the young missionaries present. Many of us in the secluded corners of the earth are far better off for workers in our new mission fields than he was in the early days of his ministry. While we learn how to live, we live also to learn. By the dint of industry and prayerful perseverance he became master of the situation. The Bishop spoke of the different pentecosts at Jerusalem, Samaria, Antioch, &c., which stirred the hearts of Christians and mightily pushed the work, and prophesied that if there were pentecosts all over the world, the world would be converted in ten years.

On the afternoon of Monday, the Bishop visited the new Mission Buildings, and had the pleasure of looking over all the Church records.

Under the able superintendence of Brother J. Bain of the M. E. Church, the choir sang effectively both at the services and the lecture.

Bishop Thoburn's rooms in the Mission Buildings, I trust, may see their owner often. The brave little church at Jubblepore, I doubt not, would be glad to receive funds to better furnish their worthy Bishop's apartments.

Khundwa, C. P.,
28th August, 1889.

Rev. T. E. F. Morton, writes from Khandwa under date of August 28th—"Tantia Bhil with one of his followers was brought under heavy Police escort this evening from Indore. Over 2,000 of the natives from the city rushed towards the direction of the jail to catch a glimpse at the highway robber. It is said that he effected his escape from the jail here about 13 years ago: he is to be taken, it is stated, to the Nagpore jail. How few in the world want to see Jesus, while thousands pour forth from cities to see Barabbas! What a world is this!"

A SENSELESS HABIT-UH!

Where camp meetings or any other popular religious gatherings, are held, no precautions should be omitted to make them seasons of great blessing. An American Christian paper remarks, *apropos* of them—"You may expect an editor present at almost every meeting held out of doors, and in the tented grove, who will pick up items for their papers. We have personally witnessed many quaint and amusing incidents, and others of a serious nature. Among these we call attention to the unnatural and uncalled for habits ministers and people fall into. Many a prayer and sermon has been spoiled by some senseless habit. For example, there are people, not a few-uh, who have the bad habit-uh of uh-uh-ing the end of many of their words-uh when engaged in prayer-uh, and speaking in meeting-uh. It is a bad and needless habit-uh. Now if you are one of the number-uh, please-uh take yourself in hand-uh, and reform-uh before you go to the camp-meeting-uh."

A HEALTHY CHURCH.

If the men and the women who lead in church singing are not spiritual, they are of but little use to the church. If they attend balls and theatres, they will be a hindrance to the cause of Christ, if they lead the musical devotions of the people. If the men who collect for the church, and attend to many of its temporalities, are not men of God, the glory will soon depart, if it has not already departed. If the prominent men and women of the congregation sit in the rear in time of revival, or if they run from a class-meeting, you may know that the church is waning in power. The finances may be robust and members increasing, but the growth will be nothing but bloat, instead of healthy development.—*Southern Christian Advocate.*

PASSENGERS ARRIVED.

Per P. and O. Str. *Sutlej* Aug. 25th.

From London—Mrs A Gaselee Major Evetts Mr Lovett Mrs Shilstone Mr and Mrs Jackson and infant Mr J Marsden Mr F S Budd Mr J Parker Surgeon-Major Elcum Mr A G Scott Mr Mathews Mrs G Hare Mr F S Martin and Mr J D Grant.

From Brindisi—Mr and Mrs Heatley Mr and Mrs Paul Mr H Mann Mr V Phillips Mr A Monks Mr and Mrs Seva Ram Mr J A Jones Dr Cursetjee Mr R P Saunders Mr Johnstone Mr C H Clarke Lord Bingham Mr Nixon Mr J Calvert Mr S Zander and Mr B Rossi.

From Aden—Captain L. A Gordon.

PASSENGERS SAILED.

Per P. and O. Str. *Siam*, Aug. 27th.

For London—Mr C W Murray Miss Ruby Fane Mr G Brown and Mr John Barnes.

For Brindisi—Lieut-Col H B Abbott Mr W J Duthy and Mr B J Mazmoodar.

For Marseilles—Mr G E Manisty Mr Mahmed Uddin Mr C J Sharpe Mr E V Mackay Mr J E Howard and child Mr Cecil Gray Mr T Cashin Mr W J Weightman Capt F Pollock Col H M Stanley Clarke Lieut Fredk Bruce Mr A L Bowen and Mr James Peat.

Domestic Occurrences.

BIRTH.

Powell—August 16th, at Government Telegraph Office, Kamptee C. P. wife of Mr. B. J. Powell, Telegraph master, of a daughter.

DEATHS.

Malhar—At Poona, John S. Malhar brother of Rev. D. G. Malhar, F. C. Mission Poona, slept in Jesus, August 23, 1889.

"What can wash away my stains
Nothing but the blood of Jesus."

Lucas—Mrs. Lucas, the wife of Rev. Lucas Maloba, C. M. S. Aurangabad, of cholera, deeply regretted.

Lucas—Also on Aug. 24th, Ebinezer, the grandchild of the above, and son of David Lucas, aged 2 years and 8 months. "The Lord's will be done."

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NOTES AND COMMENTS:

A call to humiliation and prayer for sins of Government in India. Letter from Stanley P. Smith in China on the Opium traffic. Letter from Wallace J. Gladwin in America. Preparations to grow more Opium in India. The "Bombay Guardian" and the "Indian Witness" on the dangers of the New Cantonment Bill. The Christian Press of Great Britain on the Patna Case. Social Purity Champions in Australasia.

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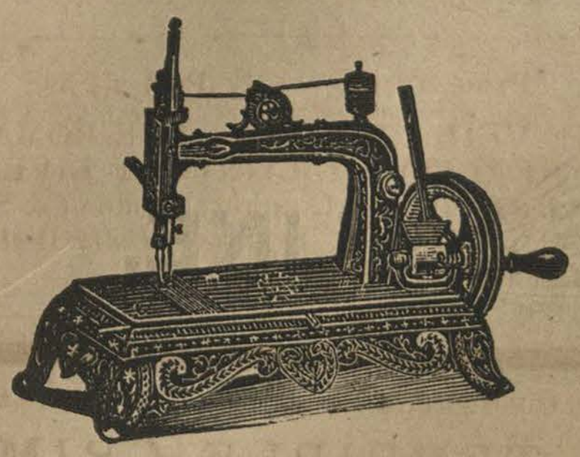

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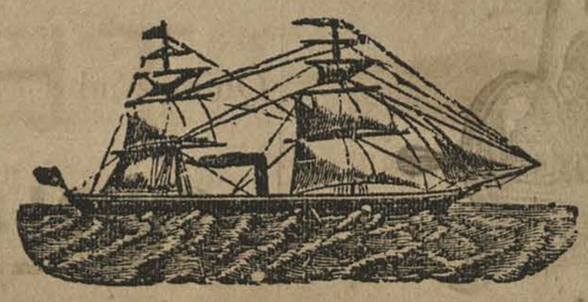
ANCHOR  LINE.

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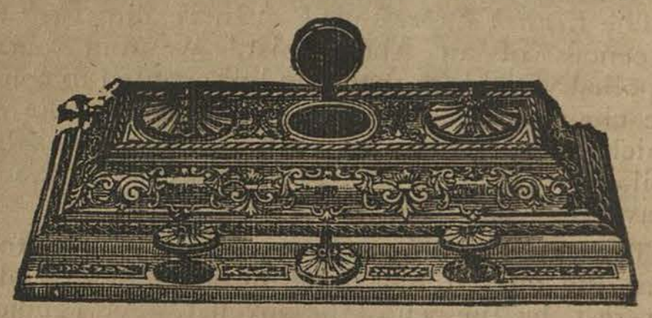

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